ing colours, which the daring hand will ſteal from the rainbow that is directed by a mind, condemned in a world like this, to prove its noble origin by panting after unattainable perfection; ever purſuing what it acknowledges to be a fleeting dream. An imagination of this vigorous caſt can give exiſtence to inſubſtantial forms, and ſtability to the ſhadowy reveries which the mind naturally falls into when realities are found vapid. It can then depict love with celeſtial charms, and dote on the grand ideal object—it can imagine a degree of mutual affection that ſhall refine the ſoul, and not expire when it has ſerved as a 'ſcale to heavenly;' and, like devotion, make it abſorb every meaner affection and deſire. In each others arms, as in a temple, with its ſummit loſt in the clouds, the world is to be ſhut out, and every thought and wiſh, that do not nurture pure affection and permanent virtue.—Permanent virtue! alas! Rouſſeau, reſpectable viſionary! thy paradiſe would ſoon be violated by the entrance of ſome unexpected gueſt. Like Milton's it would only contain angels, or men ſunk below the dignity of rational creatures. Happineſs is not material, it cannot be ſeen or felt!

felt! Yet the eager purſuit of the good which every one ſhapes to his own fancy, proclaims man the lord of this lower world, and to be an intelligential creature, who is not to receive, but acquire happineſs. They, therefore, who complain of the deluſions of paſſion, do not recollect that they are exclaiming againſt a ſtrong proof of the immortality of the ſoul.

But leaving ſuperior minds to correct themſelves, and pay dearly for their experience, it is neceſſary to obſerve, that it is not againſt ſtrong, perſevering paſſions; but romantic wavering feelings that I wiſh to guard the female heart by exerciſing the underſtanding: for theſe paradiſaical reveries are oftener the effect of idleneſs than of a lively fancy.

Women have ſeldom ſufficient ſerious employment to ſilence their feelings; a round of little cares, or vain purſuits frittering away all ſtrength of mind and organs, they become naturally only objects of ſenſe.—In ſhort, the whole tenour of female education (the education of ſociety) tends to render the beſt diſpoſed romantic and inconſtant; and the remainder vain and mean. In the preſent ſtate of ſociety this evil can ſcarcely be reme-